

2
A
Dying Fathers

LAST
LEGACY
TO AN

Only Child

OR
Mr. HUGH PETER'S

ADVICE

TO HIS
DAUGHTER

Written by his own Hand, during his
late Imprisonment in the Tower of Lon-
don; And given her a little before his
Death..

London Printed for *E. Calvert*, and are to
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and gave me a good lesson before his

... (

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22 May 1964

Long Island Sound



To the Impartial
READER



*E not Discouraged
from reading this
small Treatise, be-
cause of the un-
happy End of a*

*wearisom pilgrimage, which the Au-
thor met with in this world; If we
get a Fall in a journey, or meet with a
great shovre of rain so it be in the close
of the day, when we are near our Inn,*

To the Reader;

where we met with accommodation and refreshment, we are the less troubled. For such was his Care (who for many years was very Instrumental in the Church of God, and a means of bringing many Souls to Christ; and for the good of others, came into this Kingdom when it was in a flame of Civil War, which hath signed him also, that he might escape everlasting flames) in this discourse he bewails the vanity of his own Spirit; and we will not Excuse him: he finds himself too busy in Aliena Republica, and we will not justifie him: but if that pretious Gold should be cast away because there is some dross, or the Children of God cast out of the Family for every fault though heinous, we shall condemne the Generation of the just: You will find in this

To the Reader:

this Legacy, to his only Child, that he had a root of grace, and that the Fountain was clear from which ran so savoury a stream: and that at the last when he had no hope to save a frail Body, yet he minded his own and others Souls: and that he was a masterworkman in that Mystery, wherein he had laboured successfully so many years; and we hope, that notwithstanding the prejudicacie of some against him, and the words of others, and his sad shameface Catastrophie, we may charitably judge, that God hath wiped away all tears from his eyes, that he is entered into rest, his works follow him, and that he is made perfect by his great sufferings: and with the same to you, except these Bonds.

G. F. N. B.

Mr.

2014.12.24



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128



Mr. HUGH PETERS

LAST

LEGACY

TO HIS

DAUGHTER

For Elizabeth Peters.

My Dear Child,

I Have thought to leave you
the Extract, so far as may
Concern your Self; and
because there are so ma-
ny Books Printed, looking to
all Cases, which I have often
Commended to you; my Labour

Mr. Peters last Legacy.

will be the less, though your Pains be the greater, in searching and studying them, which next to the Scriptures, I conjure you to acquaint your self withall; for never Age was so pregnant that way since our Saviour came in the flesh, which light I wish may grow to greater Glory. But to thy self.

1. Above all things know, That nothing can do you any good without *Union with Christ the Head*; which can never be, till your *Understanding be enlightened* with the want of Christ, and his worth, and then that your Will be so subdued to that Light, that it draw forth choice, and consent of and to that only good, with an Emvire or Resolution to close with him against sin, World, Hell, Death &c. And know this, That the necessity of a Christ (which the under-

To his Daughter.

3

understanding discovers) will set
the Will on work to all duty, and
(the worth in Christ it makes
manifest) will make the will de-
light; unless these two Faculties
be thus wrought upon by the
Word and Spirit, you will be at
a constant loss, and all the mis-
carriages in Religion have the
Ignorance of this for the Foun-
tain. Read *Shepherds Convert*,
Daniel Rogers Practical Catechism,
and *Hooker*, to this end, with such
other helps as you may get; And
herein I am the more earnest with
you, because in this my Condi-
tion, I find that *Union with Christ*,
and the *Satisfaction Christ hath*
made to his Fathers Justice, by his
Active and Passive Obedience, are
the only Two Pillars that must Sup-
port a Soul leaving a mortal Body:
For, as I profess my self Ortho-
dox in all Points of Religion,

A 5

accor-

4 *Mr. Peters last Legacy.*

according to the *Assemblies Confession*, Explained by Others at the *Savoy* also; so I have desired in nothing to be more Clear, than in the Two Doctrines aforesaid: I have wished you to be perfect in *Rom. 8.* and mind *vers. 1.* and *vers. 28.* well, with what follows to the end of that Chapter; this hath been my Experience, That the Preaching of these Truths have been my greatest Advantage, and of most benefit to Others; though in this I have enough to bewail also.

2. To this purpose, Hear the best Men, Keep the best Company, Read the best Books, especially make the Grounds of Religion your own; *Balls* and the *Assemblies Catechism*, with the like you have from me Commended to you: And though there are nearly an Hundred several *Catechisms*

To his Daughter.

5

chisms in the Nation; yet (if found) they must speak one thing, viz. *Man lost in himself, Redeemed only by Christ*, and holy Walking, or Thankfulness; you have my experience so often repeated to you, *That an unbroken heart, and an unchatechised Head, will keep distance enough betwixt God and a poor sinfull Creature*: Oh! that Parents and Ministers would think of it, what a heap of Mischiefs this neglect hath produced.

The *Waldenses* and *Germans* had never been so famous for *Suffering*, had they been *unchatechized*: This is a large *Field*, in which I could Walk long, Preach long, yea, lose my self in this sweet *VVilderneſs*: *For this is life eternal to know thee and Jesus Christ*, *Joh. 17. 23.* But take this for a Caution, That many may be well
B taught

taught also, who never took forth Christs first Three Lessons, never *denying themselves*, nor *taking up the Cross*, nor *following him*, Matth. 16. 24. We know no more than we Practise, yet we shall never practise without knowledge; How many Scriptures give Evidence to this? which I forbear to quote; only remember how *Solomon* extols *Wisdom* and *Knowledge*.

I take my share in Mourning, that I see in the Afternoon of this Age, the Shadow longer than the Substance, Profession than Practice; though the Trade may not be Condemned, when it falls into ill hands that manage it.

He that sets up Religion, to get any thing by it more than the glory of God, and the saving his own Soul, will make a bad Bargain of it in the close. *My dear only Child,*

To his Daughter.

7

Child, be rooted in the Truth, and thou shalt be fruitfull, and thriving.

3^r Be constant in Reading the Scriptures, and that with a fervent Meditation, I mean, as to pray in praying, fast in fasting, so to read in Reading: Many doubtless take up a cursory trade, to read out the Cries of a distressed or racked Conscience: I say Read with delight, not as under a load, or as a Labourer, who waits for the shadow of the Evening, which you shall never do, unless your Heart be connatural with the Word; and therefore remember as *Justification* takes away *Guilt*, and *Punishment*; *Sanctification* takes away the *Power* and *Filth*; *Glorification* takes away the *Presence of sin*: So *Effectual Calling* takes away that *jarre* that is betwixt the Soul and the Law of God, by reason of Sin; the Called

of God read but their Fathers blessed VVill in reading his *Word*, his *Testament*, his *Legacies*, his *Precepts*, his *Threatnings* against sin, &c. all which his Childe delights to hear, and read. This one Book, well read, will answer any Question, or Case, and you'll finde *Solomons Proverbs* the best *Politicks*, and *Christ crucified* the best *Divinity*. But in reading the Scriptures let me reach out this Experience, When you have prayed over your purpose that way, then in every Chapter, first minde the Method, then note the hard things you understand not, and get helps to clear them to you. And Lastly, gather out the chief Doctrines, or Lessons, then in reading one Chapter, you may understand many: And if you read the Bible with the *Annotations* of some Divines, or the *Dutch* translated,

To his Daughter.

translated, it will not be amiss. I have formerly commended to you a little *English* Library, in this kinde, which I now fear, your so much altered Condition will not give you time to be vers'd in: However, Remember *David*, Psalm 119. how every Verse almost shews Love to the VVord. And truly you may be assured, you shall upon mine and your own Experience finde, that you shall have no more Christ, nay, God, Spirit, Faith, Peace, Comfort, than you have Scripture: Nor will you have any Christ, a Saviour, that is not a Scripture Christ. *Oh that the Word may dwell plentifully in you, my poor Child.*

4. *Pray continually* is the Apostles Councel to the *Thessalonians*: And for this you may have far better helps, then from my unworthy un-
able self. There are many helps to

Devotion, Mr. *Baxter*, *Burrows*, *Gurnal*, *Bridge*, &c. Yet you shall have what I promised, even my *Experience*: I hope you know, That Prayer is the breathing forth of holy Desires, or, lifting up the Soul upon God, or asking the Things we need from God, in and by Christ, according to his Holy Will, not without Confessions, and thanksgiving. This Work must have Time, Seriousness, Composure: And this take undoubtedly, *That Prayers can never fly high, where the Person is not accepted; can have no strength without Faith*: About this Duty, I must let you know. There are Three Miscarriages usually;

First, before the Duty, *Unpreparedness*, *Unsuitableness*, reaking hot out of the World, Self, sin, into that service; as if men could leap into Gods bolome, out of the Devils

To his Daughter.

11

Devis lap : Before Prayer you^u
need to study God , your self , and
the way to him , John 6. You need
to take a time when he is most like
to hear , even when he is inditing
for you , and puts *Words into your*
mouth, Hof. 14.

The second Failer in prayer is,
When you do not watch to Prayer.
O the Hurreys of our Hearts : the
Thorowfare that carries crook-
ed Thoughts through us , the
Vanity, Folly, Obliquities of our
spirit : as the Heart must be whipt
to the Duty , so it must be bound
fast to it. How few pray ! how
many say words ? Oh , How many
say their Prayers backwards , call
him Father , who is not their
Father, would not have his Name
hallowed, nor his Kingdome come ?
¶ c.

3. And lastly , After this duty
there is either an aptness to be
B 4 proud:

proud : And adde another Note, as if the Lord was in our Debt : or upon miscarriage in point of Inlargement , we grow weary and peevish, and call for our Prayers again, if we succeed not, as Lovers for the Portion , not the Person, call for their Love-Tokens back : Look on *Th. Goodwin*, on *Isa. 55. 6, 7, 1.* Be plain and honest with God, shew your Sores, and his Love to you : You cannot be so bad as he is good. With the old Martyr, I cry, Pray, pray, pray (My nearest Child) Regard no injury in thy heart.

5. Keep a constant Watch , upon your whole man , for which much hath been written , as *Mr. Reyners Rule for the new Creature* , *Mr Brinsleys Watch* ; and many others, from the Thoughts , and affections to all cases almost.

But since I promised the Addition of my *Experience* to your
Self

Self, I have held that very True, noted by *David* : yea, by some Heathens, That *our Life is seventy Years* : half of which time spends its self in Eating, Drinking, and Sleeping : the Remainder is Thirty Five : and of that you may allow the first Fifteen, even for Child-hood, till when ordinarily little is minded that is solid : then Twenty only are left of the Number, and of them even half spent in by-business : and then tell me how little do we live ? How needfull is it then that you be upon your Watch continually, when so many Silver Brooks run by many Doors unregarded.

It is hard to Watch, most are very Drowsie : The Disciples themselves could not Watch one Hour.

My Advice is, That mainly you Watch your self in what you are,

And where you are : These Tw
go far in your Watch ; to see your
self in a good Estate ; And to be
where you should be in your Du-
ry and Employment , argues a cu-
rious eye, and a carefull Head :
But to be very accurate in your
Watch , and to keep off from
troublesome Anneares , keep a
Book by you . (I mean it literal-
ly) in which , every Night be-
fore you sleep , you set down on
the one side , the Lords gracious
Providence and Dealings with
you ; and your dealings with him
on the other side : This Watch
well kept , fits for Prayer , Fast-
ings , Sabbath , Sacrements , and
Death ; upon which Judgment
follows.

I pray watch so, That *Thoughts,*
Affections, Head, Heart, Hand, Feet,
and all have a share in, and benefit
by the Work.

The Flesh and the World, in all the Pleasures and Profits of them, send up fumes to the Head, occasioning sleep: Therefore the Lord is forced to keep us waking by affliction, as the Thorn to the singing Bird. *David* sought God early: The Three Women early looking after Christ. Remember thy Creator betimes. And this *Watching*, is the *Circumspect Walking*, *Ephes. 5. 16.* Look round about you continually, as if you *Walked with God* as *Enoch*: before God as *Abraham* or after God, as *David*: he walked in Gods wayes. If you do not *watch*, you will be *Tempted*, I say, *Tempted*. The Lord watch over thee, that thou mayest watch (my dearest Child.)

6. For thy growth in grace I am the more zealous, becaule (2 *Pet. 3. 8.*) the Apostle propounded it as a Cure against all the *Errors of the wicked*.

wicked. For this also there are divers helps, as M. Symmons his Cure to *Distressed Consciences*, (a Choice Piece) and many others. But this you must know, that all labour tends not to growth; no more than Ants grow in bulk, though very much in labour; Every great Healer is not a great Grower: Nay, a tree may grow in parts, though not in all. Grow soundly in the Root *Jesus Christ*, and the *Freenesse* of his Grace, and when you will not grow as Weeds do, but as good Grain. To which purpose I advise you, observe what you gain against Corruption, and so much you may hope, you may thrive in Grace; as the House of *David*, and the House of *Saul*. Do not therefore keep the Devils counsel; but let some able Friend watch you, to whom communicate your Decayes or Growth. When a Ship is observed

erved by a Land-mark, her way is easily observed Therefore mind much this one thing, in all make much of a Rule, and keep to it; as few under the warm Gospel but know whether they be hypocrites or otherwise. Evenso you shall feel your Growth. An old stock will not serve turn (which hath been the delusion of many) when every day needs new Incomes of the Spirit, and so advancement to Heaven.

Long to grow, strive to grow; bewail decayes: grow in both the Tables Duties.

The Apostle tells us of growth from Vertue; yea, at last, to patience by affliction, if we hear the Rod &c.

Christs method is, He hath all Grace, He giveth out what he plealeth; He maintains what he gives; He perfects what he maintains;

tains : He Crowns what he perfects :
 And thus Christ loves you , more
 than ever you could hate him , with-
 out whose watering by his Blood
 you can never give The best Evi-
 dence of Growth , is to grow more
 humble more holy , attend that well :
 you see how it is from Meal to Meal ,
 from one Sabbath to another , one
 Sermon to another ; are you fed or
 surfeited ? A very very little Grace
 (if true) saving : a little Growth (if
 right) is comforting : Beleeve and
 live , Beleeve and grow : all decays
 come through want of Faith : to
 fetch blood from the life vein , the
 Lord Christ. The South and North
 blow upon thee for Growth (my
 Child,)

7. In all things as you will have
 use : so you need to study Consci-
 ence well , for it eats , drinks ,
 walks , sleeps , buyes , sells , accom-
 paines you to every duty , service ,
 work

work, doing, or suffering ; for which you have *Ames* his *Cases* and some others.

It is a judging your self according to the judgment of God.

I write none of these Heads to you , as intending any common place , which this, and others would make ; but only to leave with you a few practical thoughts upon each.

Our Saviour made the *Jews* to buy a Knife to cut their own throats , when he told them the Parable of the Servants, and Son, sent and killed : and so the Spirit by the *Jews*, *Isa. 5.* when he made them impannel a Jury among themselves , and by Conscience their judge : So *Nathan* by *David*, it is a witness with a witness , and Judge Parramount : therefore I wish you to observe it narrowly , if you suffer it to be defiled with

leal

least sin, whilst it hath life you may hear of it; and therefore *Samuel* and *Paul* in all, kept all clear there, the least filth must be waſht out by the Blood of Christ: *David* paid dear for it; *Cains* Building, and *Sauls* Harping, will do but little to cure it; it may be quiet and good, unquiet and good, and so on the other hand; but this I have noted, that false Lights or dim ones, have helpt much to the violation of it: present things and the out-fides of things, have also broke in upon it and in sinning, whether the wound be in the head or conscience first, is a question, but not hardly resolv'd.

Your wisdom will be to live upon a directing word: and then Conscience will make a soft bed for you in your greatest sorrow: *A wounded conscience who can bear?* Go to our first Parent, and he will tell

tell you so, who might have gathered fruit to eat, rather than leaves to cover himself.

Do not grieve Conscience twice, it must be your best friend, yea, when friends, and world, and all leave you to solitaryness.

If it whimper a little, do not make it roar out: and yet do not stifle it, but attend it, and carry it up to *Mount Calvary* for peace.

Remember a good Conscience and Sin cannot live together: Let but this Bird sing sweetly within, and let Heaven and Earth come together thou shalt be safe (my poor Child.)

8. Next I am to remember you, that you have much work to do in a little time: which calls you up to labour, as the 1. say the Lark, and the Lark the Husbandman, *Eccles. 12.* the whole Chapter: I hope you have it.

About

About Redemption of time, you have many Treatises. The greatest of your work in your short time, is to get Christ, and live upon him, and to him; And this is the life of Faith; which you can never live unless Faith, have to live upon it self, which will digest nothing but word, and promises; Therefore now you are young, lay in a good stock for Faith to live on but you must do it seasonably; you are young I say, and may have a little time before you, which certainly hath Eternity hanging upon it, called a Race, a Day, or Hour: the old World had their Day, *Jerusalem* a Day, the Gospel is called the Day of Grace: therefore lay in seasonably; and not only so, but abundantly, for your market may be at the highest, foolish Virgins had Oyl in their Lamps, none in their Vessels: Store

is

is no Scare; for you know not what Promises you may need, for Want, for Reproach, for Sickness and Death.

The Kingdom of Heaven must suffer Violence: Violent Faith, Love, Prayer must it run it.

The time will come when wishes will not help; your own Works and Righteousness will fail.

Lastly, Lay up your stock for Faith conveniently, that you may reach a word when you need it most. Ah that you would be wise! Ask your heart at night, what you have done this day in this point, because every night may be your last.

Therefore secure your Principles, walk up to the compass of every duty, clear your Evidences, keep close Common with God, Look out to growing Evils, and fit for them; And these are the work

work of your Generation. I say, it is your work, you may easier make barrs to the Sea, and order the Influences of Heaven, then call back y. sterday.

Therefore work and pray, repent, beleve, get assurances of Heaven to day, I say, to day, and be happy for ever (*Dear Child.*)

9. I must also invite you to Content in a Low Condition, for which you have great furtherance, as Mr. *Burroughs* for *Contentment* (whose VVritings are all savory) But for my own thoughts they are these, That though many write and speak of the Contempt of the VVorld, some cloyster up themselves from it; yet very few are Masters of this Art, which the Apostle himself had been long learning.

Constitution, Age, Experience,
Parts, Afflictions, Fulness, Honour,
Glory

Glory, will all say, We have it not ;
Crowns have it not ; and Beggars
want it : I was about to say, it is
only in Heaven. This Herb grows
in very few Gardens. But Oh that
you might be truly content !

You will find a *But* upon all your
Comforts ; and therefore you can-
not be contented : You may find a
fulness in Christ, Col. 1. 19. and
therefore you should be contented.
Mind the Disease, and the Cure in
this Case.

First, all your under moon Re-
freshings , or Comforts , are too
short , and too narrow beds for
Content to lye in.

And, secondly , They are but
partial in their help , and cannot
answer all Cases.

Thirdly, They are short lived.
Riches have Eagles wings , and
Beauty but skin-deep ; Honour
in anothers keeping ; Friends and
all,

all, are but waking dream.

Content must have something to answer all the defects, of the Creature; and it only dwells where all Questions are fully answered, springing from thence.

A Naked Soul meeting with a Naked Christ, can only be quieted in spirituals, and the same Christ improved also for temporals: Sin is pardoned, iniquities and Corruption done away; the Favour of God gained, the Spirit bearing witness to Adoption, answers all; for to this you must rowl at length. Though I know (as others) so we our selves, adde to our Discontents, and often quarrel for a Feather in our Cap.

Paul sayes nothing befalls us, but what is common to man, and upon that would stay us: but when Eternity will pay for all, And Christ hath satisfied for all

fin, and cut the score, and will make all work to the Great End.

The Saints make their Challenge against all, | Rom. 8. and last.

The good Lord grant you may groundedly say, *Thy Will be done in Earth as it is in Heaven*; and that is Content, My Child.

10. I commend unto you meekness of spirit, *Zep 2. 3.* be loving to all; envy none, though they thrive by evil, and are evil, *Psal. 37. 1.* You know what a Promise the Meek have, *Matth. 5. 5.* As inordinate Passion bears the name of all sin in Scripture; So Meekness carries many good things with it, as Love, Pity, Patience, &c. Nor do I oppose Meekness to zeal, but would have you allow both their perf & work. Meekness will make smooth all your wayes, disappoint Enemies of the advantage they may take against you; And your love

love will not only cover many sins but help many out of them: Indeed these will be a strong guard unto you, and Grief will hardly get footing long, where Meeknesse and her Concomitants dwell.

When you lose a poor Father, or a rich Friend, you will be able to say you knew them mortal, and will be quiet, though not selfes. It will fit you for Meditation, a duty even out of doors, and very hardly practised: know the sad experience of Passion, how it barrs the door against Prayer and other duties: Oh! how can we lift up wrathfull hands to Heaven? They say, Anger is the boyling of the Blood about the Heart; I am sure it cools the heart in Spirituals: God took this to him self, when he discovered his Name to *Moses*, a pitifull, pardoning, long-suffering God. Oh that you might be

b: God-like, Christ like, *Moses*-like; *Michael* contesting with the Dragon, maintained his meekness; and *Paul* sayes, it is the womans Ornament.

To get this Meekness, Gentleness, Long suffering, Patience, and Love; I onely advise, to get all when they may be had, as *James* for Wisdom, *Jam. 1. 5.* Study Examples, for *with the froward you shall learn frowardness*; Prize it as a Jewel. And because all the good or evil we have, we act through our Complexions and skins, (and great are the advantages sometimes that way) know there are tears of constitution as well as of contrition, and joys also; so Meekness, and other graces will be hardly discern'd by some, from Naturals and Morals. The Lord make you Meek from the true Root, (my dear Child)

11. Beware of a trifling loose heart, which hath been the guise, and the bane of many in these last days of liberty, and the decay of that old solemn, serious spirit, and sober, that was among, and upon the ancient Professors of Religion, was very visible, and broke out to the common vanity of the World in Diet, Clothes, Recreations, condemn'd and threatned, *Isa. 3.* But so loose in holy things, that who almost did not make Religion an indifferent thing, and all duties concerning it accordingly, (though the like Reformation was never known in any age.) But new temptations drew forth old corruptions, made good by the changes the *Israelites* were under, and their trifling with God un'er all his bounty to them, till they scorn Manna and eate, and would have Garlick and oppression. *much*

much appeared in this, that it grew common to dispute Principles, even the highest, and most consented to; as also in slighting Promises, Vows, Engagements, Oaths: Inconstancy in duty, undervaluing Authority, shaken men were with every wind, like to every company; Ministers many words, and frothy, Shells, and Out-sides, most men playing fast and loose with God. Do but mind in your reading, what a sober plain, unaffected, holy strayn is in *Dod, Sibbs, Preston, Hooker, Burrows*, and many other good men, to what you find in some others, though it may be good men too.

Ah (my Childe,) a frothy wit, and a vitious life carry directly to Atheisme, which is the Master mischief of this Age, yea, in professing *England*.

This trifling, springs either
C2 from

from a heart and head never kindly wrought upon, or never well weigh'd, where sin hath bin, is an easy burden, there men trifle with their spirits; and where men are not guided by a Rule, they will prove the children of Changes; it grows as other evils, gradually, and soon conspicuous in some Constitutions, like *David's Waters*, from the Ankle, soon over the head. I must tell you Thoughts are not free, nor words wind, they will judge us one day, and from thence this trifling comes. The best cure I know by experience, I say by woful experience, of this evil, will be to look within the Vail, to the Mercy-seat, made of pure Gold, for free grace to help against so great a mischief; and then to be much in Prayer, communion of Saints, fasting, and holy duties, to lay
some

some more weight upon this spirit, and often to mingle the sense of sin, to take away this Froth and Lightness. Every Morning down to *Golgotha*, and from thence go up to *Mount Calvary*. Believe me, If sin made our Saviour cry *My God, my God &c.* What is the weight of sin? Look to a day of Reckoning. Christs Spirit was ever serious, never known to laugh. *Be Sober and Watch*, (dear Child.)

11. In like manner against that spreading evil of being a *Bustle-body*, and *Pragmatical*, which is the Plague of Man-kind, *1 Thess. 4.*
11. The words are very full and plain, *Study to be quiet, Do your own Business, Work with your own Hands.* The last two will cure the former danger. Read and know, That whilest you look too much into others Gardens, you will neg-

lest your own. Be not like the Squirrel, leaping from Tree to Tree, and bough to bough. Be much at home, and you will finde work enough, as long as you keep Christ and sin before you, you will have work enough for your Thoughts; and if your fancy be not well fed, your Thoughts (like Millstones) will grind themselves, spirits rais'd, and not employ'd, will torment the Witch that rais'd them. And if you set not your self on work, the Devil will. Mark but the several trees of fruit or others, they grow in their own roots and change not. Be content to be a shrub; Cedars will shake & never desire to be near Greatness. Honour often dies grinning and ghastly. Our business must be our own, as well as our Crosses. To meddle with other mens work will be thankless, as to take other mens.

mens Physick will be useless, if not dangerous. An hours Idleness is a sin, as well as an hours Drunkenness. Few mens feet stand before Princes, because few mens hands are diligent.

The Maid was possst, because the Devil found her in his own house, viz. a Play-house.

The Busie body is but a Pedler to carry up and down, and vend the Devils Wares How few loise any thing by quierness, and doing their own work? Their sweet sleep commends it.

David got his great wound upon this neglect, and Peter his, by warming his Hands, when he should have been breaking his heart in secret.

O! keep home, keep home; I speak experience to you, who never found good hour but in mine own work: Nor doth this

cut off works of Love, or Charity, which must be attended in their seasons, and by their Rules: The cure of this evil lies much in studying duty, the end of your Creation, and being the practice of Saints; that though you work here, ease is in Heaven; all your labour is little enough for your own business; be always ready to say, *I am where the Lord would have me to be.*

How bitter is the remembrance of good hours ill spent? How cursing of time lost? Death knows no distance, whether King, or Bishop, or Pawn, all at the end of the Game put into one Bag, the Grave. Be doing your own work, whatever your condition be; Tell me what our blessed Lord did, but the work he was sent about: Be like him in this, as in all things else, and that Spirit of the

the Lord Jesus be with thee, (My dear Heart.)

13. Through your whole course let Truth have its way, and do not make *Lyes your Refuge*, they will mock you in the end.

Mr. *Reynor* and others have written largely about the words and the tongue, but none to *James the Apostle*. You see I do not load you in any thing with *Heathens, Fathers, Poets*, and their *Apothegms*, which are many in these Cases; which I purposely avoid, as tickling the ear, when often they reach not the heart: A Scholar, yea, a School-boy may gather them, but the Truth of God, set on by his Spirit, must make you consistent.

All the World is hung with lyes, and all of man Proclaims so much; Cloths, Meats, Trades, Salutations, yea one Prof-
 fession of

Religion: *All men are Liars*, and all things on this side Christ a Lie. The Prince of the *Air* makes it his work, who was the Father of lies. Christ calls for *Yea*, and *Nay* only.

I wish in Christianity we could find this Christianity: *Heathens* and *Turks* shame us: it is the blot of the Nation, as if we were Liars in the VVomb: the sin even lives and dies with us: you may not sell a lie for God.

The Prophet *Zachary* puts *Peace and Truth* together, as if they could not be asunder, *Zech. 8. 15, 16, 19.*

The Root is the Heart, from whose abundance the Tongue speaketh. Oh the falseness and deceit of this little thing! Not a breakfast for a *Kite*! Away with that distinction of *Jocous*, or *Friendly* lies, *Psal. 101.* David will have

no Lye with him. Truth takes in all good Religion, God owne none where it is not. Hypocrisie is a Lye. Friend, Name, Credit, Estate, Beauty, Honour, &c. are full of Lyes, *John 6. Christ the Truth*, as well as *Life and Way*. Though every untruth be not a Lye, where it is not spoken with purpose to deceive, (so men distinguish;) your care must be to trade with your heart: *Nathaniels* heart was honest, and so *without guile*; good seed fell into an honest heart. Truth is naked, beware of base Coverings.

Let your conversation be without Guile, without a Lie, the Lord is the Heart-searcher.

Sow up your Mouth, but let it be with Honestie; not Policie. As you never hurt your self by speaking little, so will you never gain any thing by telling a Lie.

Let

Let others call this sin a Vertue,
but do you call it by its own
name, and hate it as Poison.

Let truth be thy Portion, it
will preserve you, and ever say,
I can do nothing against the Truth;
(dear Child).

14. And what I said last, ur-
geth me to commend Wisdom to
you, which is a very comprehen-
sive word, and is justified of her
children. But I mean not the wis-
dom of this world, whether natu-
ral or artificial: I intend Scrip-
ture-Wisdom, which is from a-
bove. And this is a Light that
God sets upon the Soul, to direct
us, and assist us, in our whole
course, Job 28. last. *The Fear of
the Lord, that is Wisdom: and to
depart from Evil, that is Under-
standing: if you be wise, be wise for
your self: to have all books in
quest of it, and want this Est-*

chism in the Heart, will never amount to it. Many great Clerks not wise; many a Statist falls short. But this will make you hear, *Pro. 1. 5.* It will make you lay *a sure Foundation*, *Matth. 7.* the *Wise Builder*. This will make you provide for *Changes*, *Luke. 16. 8.* This will make you lay in *abundantly*, *Matth. 25.* the *Virgins were wise*. This will make you *bear sorrow*, *Eccles. 7. 4.* And truly this is *Wisdom*, and the *Helps* hereunto are *to become a Fool*, *1 Cor. 3. 18.* *To number your dayes, that so you may apply your heart to Wisdom*, *Psal. 90. 12.* *To beg it of God*, *Jam. 1. 5.* But above all, *to make Christ your Wisdom*, *1 Co. 1. last.* Oh that you were thus wise! Much of Wit must be pared off before it wil be usefull. I have seen the wayes of it, though never could pretend much to it. But this I know, that
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42 *Mr. Peter's last Legacy*

being un sanctified, it is a sword in
a mad-mans hand, spends it self in
vanity, foolish jesting, abuse of
those who are weaker then our
selves; yea, often to play wth
the blessed Word of God. But this
VVisdom will guide, preserve, ho-
nour you: How doth *Solomon* ad-
mire it in the *Proverbs*! bids you
seek it, love it, follow after it,
and this is Christ himself. You
shall never have comfort in suffer-
ing for folly, therefore see the
plague, and hide, which hath in-
vited some to do often. Expe-
rience (which is the observation
of many events) will help you
much in this study: be much in
the Word, which will make you
wise to salvation: Let your Com-
panions be the Children of Wis-
dom: Judge of all things by this
VVisdom, which will make you
look upon them by Eternity. To
the

the only wife God I commend
you, dear Child.

15. There are two very great
Turns in mans Life, the one a
lawful Calling, the other i Marri-
age: and mis-carriages in either are
almost irrecoverable. For the for-
mer, I must say the lesse, because
of your sex, though your present
condition may lead you to the ser-
vice of others: and then know,
Fidelity and Diligence are your
duties: your time and parts will
then be anothers, not your own.
Eye-service will not be accepta-
ble to God or man, much lesse
comfortable to your self. Many
have written upon this Subj *Ans.*
Dr Gorge, and others,

For Marriage, though your pre-
sent estate (according to the
world) renders you many wayes
hopeless: yet your times are in
Gods hands, and daily Experience
(with

44 *Mr. Peters's last Legacy*

(with my own) wil let you know, that as it is the joyning together of one Man and one Woman lawfully, in an indissoluble bond, either for an help, procreation of children (which were before the Fall) or a remedy against sin since that: so it hath many concerns in it, where Goodness and suitableness, are the primary ingredients: And as the husbands duty is Love, Teaching, Providing, Honoring, &c. So the Wifes must be subj. & ion, suitable to that Love in all the parts of it: And these duties need mutual supports And this *Conjugateness* (like a yoke) must still be lin'd with more Love to make the draught easie. Against this Love, the Devil and temptations will be striving. People so engaged, need a Standard, (even the Word) to be set up, to guide all by: They need to observe

observe each others spirits: They need to pray out, not quarrel out their first brablings; They need at first to dwell much in their own duties, before they step into each others: When Repentance comes too late, the best is to be made of the present condition. Read *Pro. 31*. Oh the bitterness of unequal Matches! Oh their ruine and misery! I ever left you free, and do; only marry in, and for the Lord; The sensual part of that condition, can never answer the incumbrances may attend it. Let Christ be your Husband, and he will provide you one to his own liking do nothing herein without Prayer Scripture and Counsel. The Lord love you, My dear Child.

16. For the World (I mean the People in it) and that part of it the Lord hath set you in; have very much to say, because my days
in

in it are not a few (as we account)
 Believe our Saviour and the Word
 (*John 16. last*) and you will find
that in the World you shall have
Tribulation; and your passage out
 of it must be *through many Tribu-*
lations, and Persecutions too, if you
 will live godly. *The World loves*
her own: You must look upon it
 as your Enemy, and use it so; take
 what you may lawfully from it,
 and *embrace not this present world*;
 It will kiss you and kill you; like
 a Sea of Glass, it soon cracks,
 though it glisters, and when you
 have iron shoes (that tread upon
 it; how soon may you drop in?
 The world will give you no more
 credit then you have of the world
 to maintain it, & therefore whilst
 you are in the world, though you
 may know many, yet be acquaint-
 ed with few, and even trust none.
 Be sure you get nothing unlaw-
 fully

fully it hath fire in it to destroy. Sweat is our portion here below, and whatso ever is gained by your own labour will be sweetest, dearest, and of longest continuance with you; And do not borrow. You may wonder why the World is generally imbittered to Gods Children, and why the way to *Canaan* was paved with so many difficulties. Oh know it is to keep us humble to draw forth the exercise of his Attributes, *viz.* Power, Wisdom and Mercy; and the exercise of our gifts and graces Prayer Faith, Patience. &c. he will have the use of what he hath given; yea, hereby Heaven is made dear and sweet to us; the storm commends the haver; prison, liberty; sickness, health; and sin and sorrow, Heaven; where the double vail of Corruption and Affliction shall be taken off, and we shall be

48 *Mr. Peters's last Lega* *cy*
be with the Lord for ever.

Many dying men speak much about the Vanity of the World: But truly, as I would not die in a pet, so I would not quarrel with, or leave the world, because I could be no greater in it, but because I could not do nor be better in it, & that God is pleas'd I should leave it for a better: I wish I had never been vain in a vain world, but I appeal to, and plead with, Christ for my peace. *So use the World, as if you used it not:* for the World hath a principle of decay in all the glory of it: Dote not on it, my poor Child.

17, And whilst I am in the World, and advising about it, there is a great Rarity in the World, if you could reach it, and that is a *Friend*; which is a commodity so very scarce, that it will be your wisdom so to look upon

a Friend this day, as likely to be an Enemy to morrow. How manie sad Experiences can I witness to of this kind, yea, in these times and changes? Fair Dove-coats have most Pigeons? Lost Estates know no friends: Job and all the Saints complain, *David* sadly, *Paul* had none to stand by him; You see most men now are either up their own securitie or preferments; one cries, *My Friend betrayed me*: another, *My Friend failed me*: and some cry, *All flesh is false*; and much I could say, but that other causes are to be attended above instrumental. They say, *Two may keep counsel, if one be aw.* y So hard it is to get a Friend; and if you have many, you have hardly any. The Friend I commend, is a Soul-friend, which you will never find among Children, Fools or Prophane. An Experienced Christian

Christian friend I intend, who must have three qualifications; he or she must have the Art and skill of a friend, few know it; must have the bowels and mercy of a friend, which most want; and lastly, must have faithfulness, the great ingredient; if such an one you can find, you shall enjoy their Experiences freely, you shall constantly be carried to God in their Prayers, you shall have sympathy and help in your troubles; The Spirit of Christ, is a healing, saving Spirit, and such is theirs, to such open your heart clearly, who will never upbraid you for Confessions; and know when foundations shake, you will need a Master-builder or VVorkman, such is a good friend and wise. To get such an one, must be your care; and to keep, must be your diligence; VValk not unworthy of the
the

the mercy if you gain it. Kinsman will not make it, no, nor a brother, though born for adversity. Your hopes may be these, if the Lord promise; *When your ways please him, your Enemies shall be at peace with you*: He can raise a friend and himself be your best friend; To whom I commend You, dear Child.

18. And because sin will be creeping into all your conditions, ways and works, something I must advise you about it from experience, though many books are written about it; as Mr. Goodwyns *Sinfulness of Sin, &c.* Yet two things take from me; Be marvelous careful it break not in; Secondly, as diligent to drive it out speedily. And for the former *Gouge* and *Gurnal* I commend, about the putting on the whole Armour, *Eph. 6*. Sin is a breach of
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52 *Mr. Peters's last Legacy*

the Law, and the strength of Sin is the Law from that breach, the Soul being as well left to Sin the Keeper, as to Satan the Jaylor, by the Fall, and nothing but the satisfaction of Christ put in to Divine Justice can remit the Authority of it, yea, though the power and filth in part be taken away by Sanctification, yet it will break in again as an inmate, and will at least get some out-room, as pride in clothes, cozenage in dealings, lust in the eye, passion, &c. and bad work it makes wherever it is: Oh keep it at staves length: *Peter, David, Heman*, and others ever crack under it; As you cannot build your Reformation upon unrepented sin; so you should not make daily work for repentance, by admitting sin, which must be reformed. Therefore to prevent this mischief, you must

ex-

exercise hatred against it, as against
an Enemy that cut the throat, or
would, of your best Friends, and
yours also, and pursue it with a
deadly feud; hate it in all the flock
and linag. of it, my Child.

A little sin is sin, down with it;
keep your guard, and hate it in
all the forrage that may maintain
such an Enemy; I mean, in the
occasions leading to it; in which
I might be large. On with all your
Armour speedily: and when you
find it hath bespotted you, do as
a good housewife with her linnen,
get a Wathing day, I mean a Fast-
ing-day, out with it by hand, la-
ver, bucking; if it be a stain that
gets through and through, it will
out the next spring for bleaking,
I mean, a sin premeditated as Da-
vids; a few common tears will
not help there, but extraordinary,
and the Blood of Christ above all.

D

Ask

54 *Mr. Peter's last Legacy*

Ask the Damned what they ail & Sin, sin, they cry. Ask the distressed Conscience & Sin too. Ask the Afflicted & Sin. *For the Bulrush will not grow without mire.* That which croaketh the Law of God, make thy greatest cross; that which divides you from the best Good, call your worst Evil. It made Christ to bleed, to groan, to dye. The Lord sprinkle thy Conscience with the Blood of the Everlasting Covenant, that you may not sin to death, My dear Child.

19. And next (because bordering upon what went before) I would add a case, which so often, even choice Christians are incumbered with, and that is, Their questioning all their works after many years Experience and Profession; and their Objections, many against themselves; as from sins before Conversion,

sion, in Conversion, after it; repeated sins against Judgment, Mercy, Light, Means; yea, even cutting Purples under the Gallows, against all Examples, and what not? Nay, it cannot stand with Gods honour to save, &c. though *Isa. 55. 8.* answers all.

This therefore I would have you know, that though it be not safe to dig at Foundations often, lest we shake the Building; so our great care is to have sound Foundations to build upon, which in the general is Christ, and other none can lay: Make quick work, and see you be in Christ, and offer your Evidences to a discerning Friend, or more; and know, that God hath limited his renders of Grace to a day of this Life, of the Gospel, and of Conscience awakened; therefore look out while it is *To day.*

56 *Mr. Peter's last Legacy*

Put by Spiritual Sloth, Cares of this World, bosom Corruptions, or whatever may hinder; God is not bound to your limitings: Were it from his Mercy, and to leave every soul inexcusable, why should the Lord give any time of Grace? Remember, this day ends suddenly; How unworthy to put the Lord off till to morrow, and how retaliated? See Prov. 1. 29. &c.

Your delays rob your soul long of Comfort, and you keep your self the longer out of Christ's service. The nature of sin is poison, do not stay till to morrow for an *Antidote*; What got *Lot's Wife* by lingering in *Sodom*; the Lord must pull us out. Nor can you plead any thing for hereafter which you may not now. Oh to work, to work, and if you find it will not amount to Grace, then cry mightily:

To his Daughter. 57

rily : Ply the Lord with all the
Promis of his Free-grace, *Iſa. 55. 1.*
Mat. 11. laſt. Rev. 22. 17. Iſa. 53.
the whole Chapter : *Jer. 3.* and
many more.

Tell the Lord none ſo vile as
you, none ſo good as Himſelf :
Tell him, his Nature is Mercy, he
may be a gainer by his Grace :
However hang upon him living
and dying in the uſe of all means,
Hos. 14. 3, 4, 5.

But if you have your ſhare in
Chriſt, though hardly diſcerned,
make much of it, you need walk
very humbly, very holily; do not
question continually as ſome do,
Pſal. 18. 1. Love the Lord who
hath been your ſtrength; and will
answer all thy hard questions, dear
child,

20: I add hereto your caſe,
under croſs Providences: yea,
ſuch as where Promiſes ſeem to

98 *Mr. Peter's last Legacy*

Speak one thing, and Providence another; Under which the best Saints have had great and strange sinkings of spirit; For which you have *Sibbs, Burroughs*, and others to help.

My poor thoughts also are these for *Cale and Cure*; when *Job* faints, *Job. 4. 5.* When *David* hides his soul, *Psal. 42.* When *Heman* is even distracted, *Psal. 88. 15.* *Jacob* will not be comforted, *Gen. 37. 35.* and so divers. This great Dissention springs from either the overweening some Comforts we enjoy, our overvaluing them breeds much trouble in the loss of them; So *David* with his *Abalom*; or from the surprizall being sudden and unexpected; a prison at first uncouth, in time easie and sweet; where a mortified heart grows suited to it: (to this I could speak much) or else it

it may spring from some secret weight God may put into this Change of Providence, which we are not aware of; and so the scale grows heavy with some Lead hanging at the bottom unseen: a small thing troubles more than a greater: the former we apply to our own strength in it, but for the other to Gods. Or, lastly, it may spring from the Dispensation itself. As when the Cross is heavy, or multiplied, or of long continuance, or toucheth some noble part; as wounds that touch the Liver, Heart, Brain, &c. Nay; I must tell you, when we make our Case worse than God doth, as by our refusing the Lords Comforts, which Jacob did, Gen. 37. or where we let loose the Reins of Passion, as David, Oh my son, my son! &c. Or when we drown all our present Enjoyments in that

60 *Mr. Peter's last Legacy*

one cross Providence, which is too near the spirit of *Haman*, who cross by *Mordecai*, flights all his Favours at Court, and dies upon the other.

Your cure in all this will be, To be willing to want, what God is not willing to give, and to know he is wise, to give what he will, how he will, and when he will: for the godly heart for Temporals cries, *Lord, what thou wilt*; and in Spiritualls, *When thou wilt*: and in both, *How thou wilt*: Beggars must be no chusers, and any thing is good from the hand of such a Father.

Your Interest in Christ supplies all, and sweetens all: but with the Doves Innocency, use the Serpents Wisdom: live in dayly waiting and expectation of changes, even in your best and holiest condition here: Deaths-heads, and
Hour-

To his Daughter.

81

Hour-glass's will be but ordinary significant Ceremonies: it is within you that cruciats, or comforts. He that made the World, can change it when he will: Your Comfort will be, that in the greatest storm, your heavenly Father is at the Helm; though Sin and Satan baffle: that Hand keep you, My dear Child.

21. And if you ask me (after all) what you shall do with your fears to which your sex and condition prompt you? you shall have what I know, though the Lord Jesus answers all to his little Flock when he says, *Fear not*; yea, more particularly, *Fear not them that can only kill the body*, and destroy that. You must know that your question will mainly ly about base & unwarrantable fears, which have these Roots; Either (when out of this fear) you are loth to

part with that the Lord would have you let go, or would part with that the Lord would have you keep: as when you wrangle about some Corruption, especially which is dear unto you, and hath some great disadvantage attending your throwing it away. These kind of Fears are accompanied with these mischiefs. As you will be unwilling to know your duty, so you will be unwilling to practice it when you know it: yea, not only so, but (through Fear) be as unable, as unwilling: like that trembling King at the hand-writing he saw. The inconveniences are very many, and the sins not few that follow it. The cure in general, even for *Peter*, who (by it) denied his Master, is this, *That whoever fears to sin, never sins by fear: and more particularly, The absence of some good you desire, or the coming*

coming on of some evil, draw out this fear : Therefore make much of this Rule: Be ever possesse of some good good, that may answer the taking away of what you may lose, which is the presence and favour of God in Christ : In the night the waking Child in the Cradle is quiet at the Nurses coming to it, because there is more of comfort in the Nurse, than fear in the Dark.

And then be perswaded to set a right value upon all earthly, perishing, dying things ; do not call a Pebble a Pearl. But above all, keep your fear in his proper channel : **O fear God, fear God.** It is not only the beginning of Wisdom, but the perfection of your joys, which kept Joseph, and others of the Saints from sin.

My earnest desire for you is,
That the Lord would give you an
even and equal spirit, and the Root
of

64 *Mr. Peter's last Legacy.*

of it, Integrity; *That* (as the Righteous) *you may be bold as a Lion,* and yet *rejoyce with trembling.* In this good fear I leave you, My dear Child.

22. And if the Evil, you fear, and a day of Affliction come upon you, then my counsel is, (bear with the feebleness of it in a'l) take that Rule, *Ecclis. 7. 14. In that evil day, or day of your distresses, you must Consider; which is* (as the word bears) by solemn and diligent thoughtfulness to take things aund'r, especially sorrows and sins; For the little Needle will draw a long tail of Thread after it; little sins may be followed with great sorrows, to set you at your work.

First, You must see the evil of Adversity in the nature of it, such a plague, and such a visitation; and in the causes of it: As in the
prie.

principal, none of that evil in the City, but from the Lord.

In the Meritorious Cause, there look at sin, and search closely, and then the Final Cause; God will either be glorified by your Humiliation or Ruine; He will either bend you, or break you; and thus he doth with Nations, Churches, and every individual.

But for the Instrumental Cause, travel not much there. Though *Pharaoh* were the occasion of the Plagues, yet the *Agyptians* sins, the Cause.

Secondly, In such an evil time you must live by Faith (so *Habbakuk*) and walk with God; for this must be your Rule, That no condition supercedes Duty that may be, must be performed: And in these you may not dally, it is your life.

Thirdly, to get out of such a day

25 *Mr. Peter's last Legacy.*

day and ease, you may not act unlawfully ; nor did *Paul* in going out in a *Basket*.

Take these Rules,

First, See what the word sayes, if you can find a *Paralel* case and help.

Secondly, If that be dark , see what providence suggests ; but that you must neither Slight nor Cross, nor out-run,

Lastly: If here you want Light, then live and dye upon the counsel of Impartial Friends, that you may trust Gods way in doubtful and hard cases.

And be assured that in distress (I know not) if Enemies bring your Release it will be too late ; and if some Friends bring it, it may be too soon ; but if God do bring it, it will be seasonable,

I will hear what the Lord will say,
cries the Prophet : So do you (My dear Heart.)

23. Though

23. Though in part I have hinted something about *Errors*, yet in this age and juncture, I need let you know what I know, since the importunity of *Error* hath brought forth so many *Obliquities*, and occasioned so much scandal to Religion the World thorow.

And because many have touch'd her upon (as you see in their Writings,) and many more *Polimicks* and *Disputes* are Printed than profitable, every Party striving their own advancement; this I have said, this I must say, That who so departs from those *Fundamentals* profess, and dyed upon by the *Saints* and *Martyrs* since the *Reformation* and departure from *Papery*, need to have his *Opinion* written in *Scars*: For if an *Angel* bring another *Gospel*, he or it may not be received, that shall contradict what

68 *Mr. Peters last Legacy.*

we have receiv'd already from the Lord Jesus. It is a continuing word, On that it might abide in us, and with us !

Two things in such a danger I commend unto you.

First, Observe, or ask your self or others what frame of spirit or heart you are in, when you receive this novelty; and if I mistake not, When the heart is Proud, Lazy, or Frothy, neglects communion with God, duty, and exactness, then a Cover-Cup for such corruption is sought after; then Preachers understand nothing; then men can live without God, Ordinances, &c.

You must know that this work is gradual: The Ship sails through the Channel, where she may have Land on both sides, before she come to the Main, and loseth sight of all Land.

But

But this you will certainly find, That if these People would speak out, they have changed their Opinions about God, before they change about his Ways. I could be very large in this, accounting it my very great Mercy, that temptation never led me from that Honest, Old, Godly, *Paritane* Profession of the everlasting truths of the Gospel.

Secondly, Inquire whether they have been carried more to God and Holiness since their change. For that which comes from God, will carry us to God; but if only to *Pride, Censuring, Libertinisme, &c.* you know what to make of it.

Beware of *Leaven of the Pharisees*, (Christ says) for *Leaven* will lower the *Dough*; will swell it, will harden it, and these you meet with in mens spirits leavened with

Error. Where men once leave the Rule, there will be no end of their Running, till they come to *Atheism*.

Therefore stand in awe of God, and fear him always; Hold to the Word as to Life; Question not Truths; Look to your Company; Value the meanest Ordinance; You will need all. Be very low and humble before the Lord, and Grow in Grace, 2 Pet. 3, 18. (My dear Child.

24. And because the first Child that appears in view of this *Isabel*, the Mother of Mischief (*Error*) so called by *Jahn*, Rev. 2. 20. is about the Sabbath; either wholly slighting it, or count it *Jewish*; or our day not the right day, not the Seventh, yea that every day is a Sabbath, with the like; I mean besides all such as prophaneely looꝝ upon it as a days of Sport, Pleasure and Vanity:

To his Daughter.

71

ry: I think it is my duty to Charge you, (as ever you mean or hope to enjoy that everlasting Rest hereafter) that you would value the Sabbath. Read *Dad* and others about it.

I do not Remember that I have ever met with a true Godly gracious soul, that lived above or beyond this.

The first *Commandment* sets up the true God, The second his Worship according to his own will, The third his Reverence and Honour, and The fourth *Time*, the seventh part of *Time* for him, is holy *Time*, Works of Necessity and Charity not crossing that Holiness.

I say the seventh part of *Time*, because it is Night in one place, when Day in another, which *Time* begins at the Evening, as *Time* is
di-

72 *Mr. Peter's last Legacy*

distinguished into Days, Gen. i. And though the Questions about the Sabbath and Baptism breed much dispute in the World: yet we must Study to know Gods Will in both.

I must say more to you: Where the Sabbath is at an undervalue in any Country, say it be in France, Holland, Germany, &c. there you shall find Religion low, and at last wasting it self into Disputes: But know that England (which is most famous for Religion) got it from the Sabbaths, upon which day the Lord is pleased (as Princes by their Almoners) to give out his Gifts and Graces to the sons of men.

I was a witness that *Middleburgh* in *Zealand* grew famous for Religion, by *Teeling* their Preacher fetching the keeping of the Sabbath from *England*.

Cer-

Certainly the Fourth Commandment is the Key to all the rest; for how shall the rest be practiced if not taught? and how taught, if not time allowed? and what time more likely to carry a Blessing then Gods Appointment?

It were as good to take down Ministry, and all Ordinances, as to take down the Sabbath.

The wonders of God have born witness (as *Barton* and others write) against the Breakers of it.

Wherefore look well about you, *Isa. 58. 13*, Love the Lord in his Sabbaths, as you would have rest hereafter. Look to this Rest here, and remember the Sabbath; that is, Prepare for it all the week long, especially the Evening before.

The *Jews* had two Preparations to the Sabbath, at Three, and Six.

Do

Do you keep on, and gather home all Affections to wait upon the Work, and let the day be dear to you. *The God of Sabbath be yours; (dear Child.)*

35. The Premises considered, I should a little open what I mean by *Free Grace*, to which I send you so often for succour in Cases; and truly it hath been much spoken of, and as much abused, as if men from thence might take leave for any evil; and on the other hand also, filth cast upon men that have labour'd to hold it forth; for which *Dr. Crisp* suffered also, and some of that mind: who meant faithfully to the Church of Christ, and have written much for the abatement of the Creature, and lifting up Grace.

I wish we may judge right judgement of all men, and things.

But a little Practically to cast in some-

something to profit you:

The Grace so spoken of, should mainly be minded as the Root and Fruits of the New Covenant, *Jer 31*. and that in *Hos 2. 19, 20, &c.* Which you will find ly upon two Parties, *Christ*, and the poor *Believer*: and Christ to be considered in a double Act of his:

First, In his loving, or rather manifesting his love in time to the soul. And,

Secondly, In passing over that Right he hath in himself to the believing soul.

Answerable whereunto, the soul first from Christs love is warm'd to love again; and from his bounty in his second Act, turns over all the soul hath to the Lord *Jesus Christ*, whether Name, Estate, Wit, Parts, yea all its Interests.

Now

Now Christ thus loving the soul, and giving himself upon no Memorial or procuring Cause on the souls side, is called *Free Grace* indeed; when the Father shall freely give his Son, and the Son freely his Heart-blood, and the Spirit freely all its operations, and make a free Covenant of grace and mercy to pardon all sin to receive a sinner into his bosom, *without money or price*; nay not to offer any thing of his own, either Duty, or Righteousness, *sa. 55. 1.* this call *Free Grace*; though when Christ comes to manifest this, he (by the Law) gets Parly with the sinner he means to save, by some uncouth ways; often very cross to flesh and blood, which makes the work hard to judge of at first; yet be assured that the whole work will be Free, in the whole Frame of it.

But

But because this point is of such singular concernment, and that I have formerly delighted to speak to others touching the same, and would have the comfort of it myself, I shall let you know what I know about the order of the working hereof, that you mistake not.

26. And in the letting you in this Light, to give you the sum of true practical Divinity: and therefore observe with diligence, That when a discovery is made of this Love to the sinner, the Lord Jesus makes a double approach to the soul; the first is by the Law, where he takes three steps: And first, by the Law he stops the sinner in his course, and makes him to see sin in the very nature of it, not in the Hell only, and consequence; but in that it separates the soul from the greatest good,
E
Am,

78. *Mr. Peter's last Legacy*

Remans 7. 7. And Secondly, makes the soul bear the burden, and weight of it, which makes David himself cry out often, and so others: It pincheth hard where sin hath got time and strength, &c. Thirdly, it lets the Soul to know, that he is not able to satisfie Divine justice, and so the Law may be called a *School-master* to Christ, though the Text leads to the *Ceremonial*; the *Ceremonies* being the Gospel of the Jews. These three steps of Love Christ takes in the Law by his first approach.

Secondly, In his Gospel approach he takes these steps:

First, he holds forth himself to the sinner, a new Mediator of the New Covenant, and a free pardoner of sin; this keeps the soul from despair.

Secondly, He lets you know, that he is as able, and as willing as ever

ever to do it, Colos. 1. 12. &c.
This keeps the soul in heart and hope.

Thirdly, by that which they call the Reflex Act, he brings home a particular Promise of grace to the soul, as Revelations 3. 17. and the Spirit of Christ thus argues:

He that is a thirst must freely come.

But (says the Spirit.) *Thou art thirsty,*

Therefore come freely.

Thus I use to say:

A pittiful, nasty, ragged, fatherless, friendless Child, is lying dying in a ditch. A noble bountiful hand means to save him, and adopt him, first sends a servant to awaken him, and bring him to his Court-gate: then bids another let him in, a third to wash him, and put him on clean cloaths: another

So *Mr. Peter's last Legacy*

to read him the order of his House; another to set him at Table with his Children; another to shew him his present, and future estate.

Thus the Spirit of *Humiliation* first wakens a miserable lost sinner, and that by the Law, and can only bring him to the Gate: Then *Vocation* opens the Door: Then *Justification* puts on Christs Righteousness: *Sanctification* teacheth him how to walk, taking away the Power of sin: *Adoption* makes him a Brother, and giv's him his Privileges: And *Glory* begun here in part, by sanctifying, shews him his estate. And all this hath its rise from Free Grace, *Ezek. 26.* for God found us in our Blood.

The Lord open your eyes, and make this a time of Love to you, dear Child.

27. But whilst I speak to you of Free Grace, I must let you know that in the next place I must commend unto you, accurate walking, as the Fruits thereof; and for your better understanding, I commend unto you divers of the aforesaid Books; so my own thoughts are, that it consists in all manner of Christian Circumscription, *Eph. 5. 15.* to look within you, without you, about you, beneath you, to all and every duty; and the rather, because Gods eye is ever, and every where upon you; Oh that you could so walk, so think: and not only so, but you have bad men observing, who, by your negligence, may either infest your Lives, or infect you with their Evils, or at best be harder drawn on to the ways of God by your careless example: Add hereunto, that

E 3. you

you have the eyes of good men upon you; and if they be young Christians; you may make the Wayes of God like Gyants and Brazen Walls unto them, carry much difficulty and discouragement with them; or, if ancient Christians, you may send them with grief to their graves by your miscarriages; and not only so, but the very way of Religion is like a narrow Bridge, you need step advisedly, that you may keep upon it, or, if fall, you may recover with much trouble: there is great cause you should be wise, for Free-grace will never reach sin, nor folly, which that you may have help in, consider what is said from the above-said Arguments, and weigh them well: and not only so, but study the Lives of all the Saints in Scripture, and do but see what trophies of their Failings
sin

sin hath hung up, and Satan: Da-
 vid's sin of Adultery and Murder,
 Peter's Denial of his Master, He-
 zekiah's Pride and Vanity in shew-
 ing his Treasury, Jonah's Impa-
 tience and Folly, with the like:
 And see Paul's and Samuel's Inte-
 grity, Phineas his Zeal, Matha-
 wias's Truth, &c. On the other
 hand, Oh walk in this Gallery a-
 mong these Pictures; and for
 your security, rest not without
 Assurance of God's Love, which
 will make you wary: Who would
 endanger it? much less forfeit it.
 The empty Purse fears not the
 Thief, but the full, looks to every
 Danger, every Temptation: And
 really nothing is a greater safe-
 guard, than the freeness of this
 Love communicated to the Soul:
 stay you no where on this side of it,
 it will keep you ready in a
 trembling world, Thus may you

24 *Mr. Peters last Legacy.*

walk, and from this blessed Principle, dear Child.

28. And that all this may be carried on, and is properly the life of Faith; Remember, That the hardest thing in the world is, *To believe in Jesus Christ to these and all other good ends*: Faith is a short word and easily spoken; but Oh how hard is it in the nature of it! when if ever the Lords works it in us, he finds nothing, not a spark of it, till he comes; nay, he finds us opposit to the work of it; nay, he finds us unwilling to be made willing to close with the offer of Christ, though made so freely; Hypocrisie and all evil hath it's Fountain here: we believe not: all the other graces sink when this fails, all must have it's cure: we bind the lame arm, we anoint it, we warm it, and yet nothing helps, because it is out of joynt.
Oh

Oh we believe not ! Anger rageth,
 Lust provokes, Covetousness con-
 zens, &c. and all is, *We believe not* :
 Nature cannot reach this, Art can-
 not compass it : to look near 1700
 years back upon the Son of *Mary*
 (who was the Son of God) lived
 not 40 years, preached but 3 years
 and half, reproached home to his
 Grave ; and to believe in him for a
 Savior : I say, this must be the work
 of another world, and the out-
 stretched Arm of God. See *Ephes.*
 1. 18, 19, 20, &c. To believe that
 another will pay my debts, and be-
 come poor to make me rich, to dye
 to make me live ; Oh Miracle of
 Mercy ;

My Child, to believe things in-
 credible, to hope things delayed,
 and to love God when he seems
 angry, are *Luthers wonders*, and
 mine, and thine. It is unbelief.

86. *Mr. Peter's last Legacy.*

is that death in the pot, that lifts up
sence; that brings an ill report of
God, that over hastens our mercies,
and sets God a time for our delive-
rances. *Faith is the gift of God*, and
the greatest, which overcomes diffi-
culties, sets Mercy to work against
Justice, fetcheth the work done ei-
ther by, without, or against Means,
throws Mountains into the Sea. A
little little grain like Mustard-seed
will do Wonders; enliven a dead
heart, save even a damned soul; for
such we are: This will not be had
without the Word and Spirit, *Roma*
10. 17. and the Glory of it, See
Heb. 11. for this, hear, beg, pray,
weep, fast, seek, labour, strive, use
violence, read, ask, with, sigh; and
if you do believe, *the Lord help your*
unbelief, dear Child.

29. In the next, (which looks
like the last) indeed, I must give
you

you my thoughts about Death; which certainly must be your Portion (though young) and I must tell you, it is a great word to say, *I dare dye*: many Books and Funeral Sermons you may read about it. I say, Life is sweet, and Death terrible: many in several distempers may call for it, neither minding what it is, nor whether it leads: Job describes it in his Agony; and Heathens could say, The first good was, *not to be born*, and the next, *to dye quickly*: Paul (above any) desires it upon right grounds: *Yea, the last words in the Canticles, and the last in the Bible are, for the Lord Jesus to come quickly; yea, to come to judgement: as if it were the breathings of the spirits of the Just in the last times; of which spirit if you be, these will be your Reasons, as theirs.*

38 *Mr. Peter's last Legacy.*

First, That you may see Him of whom you have heard so much, who hath done and suffered so much for you. Secondly, That you may have full draughts of what you now tast only. Thirdly, That your Be-loved may come to you, or you to Him; for whose sake, and love you may undergo here many frowns, brow-beatings, if not worse: thus the absent Spouse waits for her Be-loved. Fourthly, When the Sanctuary is trodden upon, *Isa 64.1* Fifthly, That the double Vail of Corruption and Affliction may be taken off from you: Thus to wish for Death is to wish for Life.

These things I pray study; and to help you further, Remember, *Balaam* would fain dye the Death of the Righteous, which you can never do, unless you live the Life of the Godly; to which I have written

written so much before: Only let me add, That you must live in daily Expectation of this great Change; for though there be but one way into the World, there are many out. I know nothing to sweeten it but the Death of Christ, who Yuckt out the poison of it, and saves to the uttermost. Romans and Fools can dye bravely, write their own Elegies. I am sure a well-led life is the best Monument. If one at your door should cry every morning, *You must dye*, it would not reach far; but Christ dyed for you, My Child.

30. They say, and truly, *Where Death leaves you; there Judgement finds you*; Nothing fits so swiftly than as the Soul out of the Body: and you know Eternity hangs upon a moment; and such is our Life; and especially such is the last groan and pang, and thither it

it leads. It is a vast Ocean, hath neither bound nor bottom; where you are to come before an impartial Judge, with a naked and open breast: it is unavoidable, and the miscarriage there intolerable. Many books are written by many about these last things, and *Apothegmes* not a few: the **World** and the **Flesh** will not appear for you: the former can lend you but a few **Ceremonies** and **Complements**: the other dare go no further than the **Judges** door: but a good **Conscience**, sprinkled by the **Blood of Christ**, will enter with boldness, and plead, and hear the voice of, *Come ye blessed*. Your wisdom will be, to carry your **Pardon** in your bosome, there **Wit**, and **Learning**, **Parts**, and **Wealth** will get no hearing; there the **Eloquent Orator** is dumb; no **Coin** is current but the **Blood of**

a loving Saviour; No man can appear there by any other Proxy: there Greatness must give way to Goodness; there Hypocrisie is unmask'd, Truth naked; there your fellow Saints shall sit Judges though despised amongst men; there the Son of man shall appear because despised as the Son of man; there Preaching, Miracles, Casting out Devils will not profit, but a Name written in the Book of the Lamb. Oh that you would consider betimes what a nothing a thousand years are to Eternity, yea, where you shall be an hundred years hence: if the Grave make no distance betwixt the Scepter and the Mattock; what will Eternity do when that shall make the difference? Wherefore I pray measure all your works by Eternity. eat, drink, sleep, work by Eternity; the cry of

92 *Mr. Peter's last Legacy.*

a damned soul is, I never minded Eternity; how many are every day carrying Faggots to burn them to Eternity? Call that good that holds for ever: Let but the Judge be your Hu-band, and fear nothing, The ever-living God love you, and keep you to all Eternity, My Chil.

31. And because I have brought you so far as the Great Day, give me leave to awaken you with the condition of the place, Heaven, and to let you know it in the particulars, which are the presence of all good, and the absence of all evil; the former commends it self unto you in these:

First, In the universality of it: whereas all things here below are but partial: so in the suitableness of it, they are there spiritual, and suitable to the Spirit.

Secondly, For their Continuance: the

the good things are not like Cherries drawn by the Lips, or Comforts tasted, and gone: but they stay and are good for ever.

Thirdly, Evil knows no place there Sin cannot dwell with that Holiness, Sorrow cannot mingle it self with that Joy: no more fading Riches, dying Friends, changing Honors, perishing Beauty: no more aking heads, nor languishing diseases: no more hearing the chain of the Prisoner, nor anger of the Oppressor: no cry of *what do you lack?* every Bottle is full, and every Bed easie being of never blasting Roses and Sweets: where every Room is paved with Love: where Wisdom, Power, Mercy, and Grace have combined, to make all glorious and pleasant. Then never be troubled about a dunghil-world: when the Apostle to the 1^h *Sal-*

94 *Mr. Peters last Legacy:*

nians says all in a few words, *We shall be with the Lord for ever*: and that includes all, answers all hard Questions, all hard Labours under the Sun. Remember the Swaggerer that met the poor man ever mourning over his sins, (quoth he) *What, still mourning?* &c. But what if there be no Heaven? Ah Sir, quoth the other, what if there be a Hell? The Doctrine of Hell was never enough preach'd (some thinks) and there on the contrary is the presence of all evil, and the absence of all good: you may study it by the former, where the Tormented never dye, and the Tormentor is never weary: where thought and fear, despair, punishment, extremity meet altogether in Eternity. The Father of our Lord Jesus Christ preserve you to his Heavenly Kingdom, My poor Child.

Union with Christ,
 and Knowledge sound,
 The Scriptures read,
 in Pray'r be found:
 A constant Watch,
 and growth in Grace,
 Good Conscience, Time shew
 Work apace:
 Contentment in
 Condition Low,
 No Trifling Spirit
 in you grow,
 Nor Bussie, nor
 Pragmatical,
 Truth still appearing
 in your All,
 Wisdom directing
 soon and late,
 In Calling, and
 in Marriage-state;
 The World describ'd
 in it's bad ways,
 A Friend indeed
 beyond all praise:

96 *Mr. Peter's last Legacy*
And Sin the Mother
 of all Grief,
Grace often question'd
 for relief,
With Providences
 running cross,
Fears sinfull, causing Doubts
 and Loss ;
Days of Adversity
 and Evil,
Errors that spring from Self
 and Devil ;
Sabbath for Rest
 and Worshipping,
And Free-grace putting,
 pardoning ;
With accurate,
 and holy walking,
Hard to believe,
 though easie talking ;
Death ghastly looking,
 and Sins daughter,
With Judgement
 that will follow after :

Heav'n

To his Daughter.

97

Heav'n in its great
Magnificence,
Hell's punishment
in Loss and Sense,
Are the great things
charg'd on thee here,
To read, and mind,
and mind (my Dear.)
From him, who grieves
he hath no more,
But Words to leave.
Christ be thy store.

33. And because I know not how the door of Opportunity may stand open or shut, (the Day drawing near of Tryal) I shall give you an account of my Self and dealings, that (if possible) you may wipe off some Dirt, or be the more content to carry it; in which I shall mainly apply my self to these late troubles.

I was the Son of considerable
Pa-

98. *Mr. Peter's last Legacy.*

Parents, from *Foy* in *Cornwall*: my Father a Merchant, his Ancestors driven thither from *Antwerp* for Religion, I mean the Reformed: my Mother of the same Town, of a very ancient Family, the Name *Treffey of Place*, or the Place in that Town, of which I would not boast.

These lived in very great abundance, their Losses at Sea grew very great: in the midst of which Losses, my elder Brother being at *Oxford*, I was sent to *Cambridge*, and that Estate I had by an Uncle, I left with my Mother, and lived at the University: and a little from thence, about eight years, took my Degree of Master of *Arts*, where I spent some years vainly enough, being but 14 years old when thither I came, my Tutor dyed, and I was expos'd to my shifts.

Coming from thence, at *London*
God

God struck me with the sense of my sinful estate, by a Sermon I heard under *Pauls*, which was about 40 years since; which Text was *The burden of Damah*, or *Idumea*, and stuck fast. This made me to go into *Essex*: And after being quieted by another Sermon in that Country, and the Love and Labours of Mr. *Thomas Hooker*: I there Preacht, there married with a good Gentlewoman, till I went to *London* to ripen my Studies, not intending to preach at all; where I attended Dr. *Gouge* Sibs, and *Davenports* Ministry, with others; and I hope, with some profit. But in short time was forced to preach by importunity of Friends, having had a Licence from Dr. *Mountain* B. of *London* before, and to *Sepulchres* I was brought by a very strange providence; for preaching before at a another place; and a young

100 *Mr. Peter's last Legacy.*

young man receiving some good, would not be satisfied, but I must preach at *Sepulchres* once monthly for the good of his Friends; in which he got his end (if I might not shew vanity) and he allowed Thirty pounds *Per annum* to that Lecture, but his person unknown to me: he was a Chandler, and dyed a good man, and Member of Parliament. At this Lecture the Resort grew so great that it contracted envy and anger: Though I believe above an hundred every week were perswaded from sin to Christ.

I wish I may not be judged for saying so: There was six or seven thousand Hearers, and the Circumstances fit for such good work: But I am tender; there I had some trouble, who would not conform to all; and went to *Holland* where I was five or six years, not without

To his Daughter. 161

without the presence of God in my Work; But many of my Acquaintance going for *New England*, had engaged me to come to them when they sent, which accordingly I did: And truly, my reason for my self and others to go, was meerly, not to offend Authority in that difference of Judgment; and had not the Book for Encouragement of Sports on the Sabbath come forth, many had said. That good man, my dear firm Friend, Mr. *White* of *Dorchester*, and *Bishop Lake*. occasioned, yea, founded, that Work, and much in reference to the *Indians*, of which we did not fail to attempt, with good success to many of their souls (through God's blessing) See *Bishop Lake's Sermon*, 1 *Kings* 8, 37. who profess to Mr. *White* of *Dorchester*, he would go himself with us, but for his age,

F

for

102 *Mr. Peter's last Legacy.*

for which we had the late Kings
gracious Patent, Licence and En-
couragement. There I continued
seven years, till sent hither by the
Plantation to mediate for ease
in Customs and Excise; the
Country being poor, and a tender
Plant, of their own setting and
mannuring. But coming hither,
found the Nation imbroiled in
those Civil Discontents, Jars and
Wars, and here was forced to stay
though I had nothing to support
me but the Parliaments Promises;
And not being able in a short time
to compass my Errand, studied
with a constant purpose of Re-
turning, and went with the first
to Ireland, most of your London
Godly Ministers being engaged in
Person, Purse, and Preaching in
this Trouble: I thought Ireland
the clearest Work, and had the
Pay of a Preacher then and after-
ward.

ward, as I could get it: I was not here at *Edge-hill*, nor the Bishop of *Canterburies* troubles or death. Upon my return, was staid again from going home, by the Earl of *Warwick* my Patron: then by the Earl of *Essex*, afterwards by the Parliament, who at last gave me an estate, now taken away, I had success to the King about my *New-England* business: he used me civilly: I, in requital, offered my poor thoughts three times for his safety: I never had hand in contriving or acting his death, as I am scandalized, but the contrary (to my mean power:) I was never in any Councils or Cabal at any time, I hated it, and had no stage for Counsel, thinking all Government should lye open o all: nor had penny from any General, but lived in debt, as now I am: nor had means for my expences,

104 *Mr. Peter's last Legacy*

what I had others shared in. I confess I did what I did strenuously, though with a weak head, being overlaid with my own and others troubles; never was angry with any of the King's Party, nor any of them for being so; thought the Parliament Authority lawfull, and never studied it much; have not had my hand in any mans blood, but saved many in Life and Estate. The Parliament in 1644, gave me the Bishops Books, valued at 140 L. which I intended for *New England*, being a part of his private Library, which (with all mine own) I have often offered for 150 L. the mistake about them was, and is great, for they never were so considerable: And these were my gettings, who never aimed to be rich, nor ever had means to reach it. The Changes grew (as you see) a Commonwealth & found,

found, but thus altered; I staid
 so long at *White-hall*, contented
 with any good Government that
 would keep things together; till
 the breach of that they call *Richards Parliament*, and then I re-
 moved, and never returned more,
 but fell sick long, and in trouble
 ever since; never was summoned
 but once by the Council, which
 was in *April*, about Books; of
 which (lying sick) I craved of the
 President of the Council to ex-
 cuse me, who sent unto me he had,
 and I gave him an account of the
 Books: but hearing that my E-
 state was gone, and I indebted, was
 private, and did purpose so to live,
 and so to dye, having a resolution
 (which I kept) never to meddle
 with State-matters, but either
 here, or in *New England*, to spend
 my old age, in looking into my
 Grave and Eternity: and never

206 *Mr. Peter's last Legacy.*

had to do with any Transactions, with Souldiers or others; nor never would, had I a longer life, my head and heart be ti'd, as well as my body craz'd: I thought the *Act of Indemnity* would have included me, but the hard Character upon me, excluded me, which I was so sensible of, that Nature (in it's own preservation) carried me to privacy; but free from that report of the manner which is suggested, of which you may be assured: By my Zeal (it seems) I have expos'd my self to all manner of reproach: but wish you to know, that (besides your Mother) I have had no fellowship (that way) with any Woman since first I knew her, having a godly Wife before also, I bless God.

But because what is before written, may seem my white side only,

only, I shall deal in all plainness with you, That though for Religion I am and have been really sound and Orthodox to my best apprehension, according to the blessed Word of God, and the generality of the Protestant Confessions; yea, though I travelled through Protestant Churches for Order, to espy the best, and have joyned with the Churches of Christ, and took in with that I call a *Tender Presbytery*, for such was ours in *New England*, and yet so, as I never unchurche any Parish where a Godly Minister was, and godly People joyned together, though not all to; and do know God may have a people under all Forms, and would withdraw to the furthest Judges, rather than give offence to what I cannot close with: yet so unworthy have my thoughts been of my self to be

TO 8 *Mr. Peter's last Legacy*

a meet Preacher of the Gospel, that more than twice I had given it over, had not Friends prevailed, yea, my profession of the Gospel hath been with much folly, weakness, and vanity: I crave pardon of any that have taken offence, though in a Christian way I have not had the reproofs of Three either for Preaching or Conversation. I am heartily sorry I was Popular, and known better to others than my self: It hath much lain to my heart above any thing almost, That I left that People I was engaged to in *New England*, it cuts deeply, I look upon it as a Root evil: and though I was never Parson nor Vicar; never took Ecclesiastical promotion, never preach'd upon any agreement for money in my Life, though not without offers, and great ones: yet had a Flock, I say I had a Flock,

to whom I was ordained; who were
worthy of my Life and Libberty:
but I could never think my self fit
to be their Pastor; so unaccom-
plisht for such a work, for which,
who is sufficient (cryes the Apostle?)
This is my sore trouble; and a pri-
vate life would have become the
best, and my poor gift have had its
vent also: But here I was over-
powered to stay. For Errors in
judgement I have pittied, never
cloied with any that I know; when
I was a Tryer of others, I went to
hear and gain Experience rather
than to judge; When I was called
about mending Laws, I rather was
there to pray, than mend Laws;
When to judge in Wills, I only
went sometimes to learn and help
the Poor, than to judge: but in all
these I confels I might well have
been spared.

Nor do I take pleasure in remembering any my least activity in State-matters, though this I can say, I no where minded who ruled fewer or more, so the good ends of Government be given out, in which men may live in *Godliness and Honesty*. I have often said, That is a good Government, where Men may be as good as they can, not so bad as they would; where good men and things are uppermost, and have thought if good Magistrates cannot bring all to their Judgements, the Dissenters may have liberty, being kept out of Office, and want some other publick Characters. That which a Friend of mine, and my self wrote by Letters about Magistrates, was very little, and the Records of the Tower were only named, as giving way to all other Records, to cut off dissensions, or marks of Tyranny.

ranny, which no good Prince will exercise; I am sorry if any offended, it was Zeal for Quietness. I honour Laws, and good Lawyers heartily, and know their use; only ease, expedition, and cheapness, what good man doth not call for? Sedition is the heating mens minds against the present Authority, in that I never was, yet sorry, Authority should have any hard thoughts of me, or know so inconsiderable a creature as my self: I never could be fit for a Court, many ways not fit, and am therefore grieved, that I was either constrained, or content to live, where I could do so little good; for I would dye without a secret in my bosom, unless cases of Conscience in the way of Preaching, which are secret indeed; and for Reading them to the World I had appointed a Portion,
if

if it had been continued to me.

Upon all this you may ask what design I drove, being look'd upon that way? Truly these three.

First, That Goodness, that which is really so, and such Religion, might be highly advanced.

Secondly, That good Learning might have all Countenance.

Thirdly, That there may not be a Beggar in Israel, in England.

And for all these I have spent and laboured, and I have no other. And these I pray his present Majesty may look to, and that God would bless him every way.

In the prosecution of these I have used any of my wonted rudeness, or unguided zeal, I am heartily as sorry. So begging pardon from God and Man, Constitution or Custom, I conclude in these particulars, though the aim be good.

I conclude the former thus; I think, That as bad men care not who rule, or what is uppermost, so they may have their lusts; so good men, if they may enjoy God and his Truth, with good Conscience. For my whole courte you know and feel where my wound hath been these twenty years, which hath occasioned not only my Head and Heart breaking, but travelling from my own Nest into business.

Bless God, if ever you meet with suitableness in Marriage. For my spirit it wanted weight, through many tossings, my head that compoture others have, credulous, and too careless, but never mischievous nor malicious: I thought my work was to serve others, and so mine own Garden not so well cultivated; only this I say, I aimed at a good mark;

114 Mr. Peter's last Legacy

and trust the Lord in Jesus Christ hath accepted it. My Faith in the Everlasting Covenant was and is, though feeble, yet Faith. I could thus continue, ripping my whole heart to you, who have very often had great success, even to the last hour of my last Preaching, and am preaching the life of faith to my self, to which call in all prayers to the Father in Jesus Christ his dearest Son, to whom let us look, as the Author and Finisher of our Faith, who for the joy that was set before him, endured the Cross, despised the Shame, and now sits at the right hand of Majesty, making Intercession for Transgressors, Heb. 12. 12. To whom be Glory and Praise, and Thanks for ever. For he is worthy, who hath washed us from our sins by his own Blood, and made us Kings and Priests unto God the Father; To him be Glory and Dominion for ever.

For

For that part of my Lord *Cra-*
wen's Estate which I have, took
 no small place in my trouble. You
 may know that I was not in the
 City when that Act was made, nor
 urged my Lord *Grey* to buy; nor
 ever advised the said Lord (as I
 had time) but to good and just
 things and company, against that
 Spirit of *Levelling* then stirring:
 and do heartily wish, that taken
 offence might dye; for it was
 not intended by me, who could
 and can be as well contented with-
 out Land, as with it; never being
 ambitious to be great or Rich since
 I knew better things.

34. And now I must return to
 you & sit again, and to give you
 my thoughts about your own
 Condition. I do first commend
 you to the Lord, and then to the
 care of a Faithfull Friend, whom
 I shall name unto you, if a Friend
 may

may be found in this Juncture;
 that dare own your Name (though
 there be more of your Name)
 and if such a Friend advise it, that
 you serve in some Godly Family,
 to which you seem to incline, and
 must (it seems;) but truly it not
 a good Family, what will your
 Condition be? Dwell where God
 dwells, and be in such Company,
 as you must be with in Heaven,
 and then you do but change your
 place, not your company; though
 it be unexpected and uncouth, yet
 remember the best of men have
 been servants; *Moses* kept his Fa-
 thers sheep; so *Jacob*, and the Pa-
 triarchs; *David* to *Saul*, and ma-
 ny more; I have before given
 thee Rules for it: and be sure to
 be steady to Family and Private-
 Duties, your life will be dead
 without them: call your Condi-
 tion, Gods Ordinance, and he can
 bless

bleſs it to you. But if you would go home to *New England* (which you have much reaſon to do) go with good Company, and truſt God there: the Church are a Tender Company: a little will carry us through the world, yea very little: Oh Godlineſſ with Content! Your faithfulneſſ to me and your Mother will find acceptance in Heaven, I truſt. My dear Child, tell me, how couldſt thou be without Gods Rod? remember he hath a Staff alſo. For your Mother (conſidering her diſtemper) I have and ſhall ſay more unto you. To his Grace who is able to do above all we can aſk or think, I commend you both.

And if I go ſhortly where time ſhall be no more, where Cock nor Clock diſtinguiſh hours, ſink not; but lay thy head in his Boſom who can keep thee: for he fits

may be found in this Juncture;
 that dare own your Name (though
 there be more of your Name)
 and if such a Friend advise it, that
 you serve in some Godly Family,
 to which you seem to incline, and
 must (it seems;) but truly it not
 a good Family, what will your
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bleſs it to you. But if you would go home to *New England* (which you have much reaſon to do) go with good Company, and truſt God there: the Church are a Tender Company: a little will carry us through the world, yea very little: Oh Godlineſſ with Content! Your faithfulneſſ to me and your Mother will find acceptance in Heaven, I truſt. My dear Child, tell me, how couldſt thou be without Gods Rod? remember he hath a Staff alſo. For your Mother (conſidering her diſtemper) I have and ſhall ſay more unto you. To his Grace who is able to do above all we can aſk or think, I commend you both.

And if I go ſhortly where time ſhall be no more, where Cock nor Clock diſtinguiſh hours, ſink not; but lay thy head in his Boſom who can keep thee: for he
fits

118 *Mr. Peter's last Legacy.*
sits upon the Waves. Farewel.

35. And since we must part,
must part; take my Wishes, Sighs,
and Groans to follow thee, and
pitty the feebleness of what I have
lent, being writ under much, yea
very much discomposure of Spirit.

My WISHES.

I wish your Lamp and Vessel
full of Oyl,
Like the Wise Virgins,
(which all fools neglect)
And the Rich Pearl,
for which the Merchants toyl,
Yea, how to purchase
are so circumspect:

I wish you that White Stone,
with the new Name,
Which none can read
but who possess the same.

I wish you neither Poverty,
nor Riches,

But

But Godlineſſ,
 ſo gainful, with Content;
 No painted Pomp,
 nor Glory that bewitches;
 A blameleſſ Life
 is the beſt Monument:
 And ſuch a Soul
 that ſoars above the Skye,
 Well pleas'd to live,
 but better pleas'd to dye.

I wiſh you ſuch a Heart
 as Mary had,
 Minding the Main,
 open'd as Lydea's was:
 A Hand like Dorcas
 who the Naked clad;
 Feet like Joanna's,
 poſting to Chriſt apace.
 And above all,
 to live your ſelf to ſee
 Marryed to Him,
 who muſt your Saviour be.

For

For ENGLAND, &c.

I Wish that Prince and Rulers,
 all that guid-,
 may be good, and do good
 which is God-like :
 And that their care appear
 so to provide,
 That those of Strength
 do not the weaker strike :
 The End of Rule's from
 Christian Policy,
 To live in Godliness,
 and Honesty.

I wish Religion
 truly pure may grow,
 Above Prophaneness,
 and Idolatry,
 Which strive to nip it,
 and to keep it low
 Throughout the World
 from the Seeds Enmity :

To his Daughter.

1121

I wish this present Government

surmount

All went before,

and that in Gods Account.

I wish Religion, Learning,

and the Poor

May find sound Patrons,

and that Holy Life

Make the distinction still

and that no Door

Be stoppt, where Christ

would enter to his Wife;

And that the Saints would learn

to suffer, where

Nothing can help,

more than a Groan, or Tear.

Amen, Amen.

Who-

Whosoever would Live long and
Blessedly, let him observe these Fol-
lowing Rules, by which he shall
attain to that which he desireth.

Let thy	Thoughts	Be	Divine, Aw- ful, Godly.
	Talk		Little, Honest, True.
	Works		Profitable, Holy, Charitable.
	Manners		Grave, Conce- aled, Cheerful.
	Dyes		Temperate, Con- venient, Frugal.
	Apparil		Sober, Neat, Comely.
	Will		Constant, Obedi- ent, Ready.
	Sleep		Moderate, quiet, Seasonable.
	Prayers		Short, Devout, Often, Feruent.
	Recreation		Lawful, Brief, Seldom.
	Memory		Of Death, Pun- ishment.

FINIS.

